

THE CANADIAN THEOSOPHIST

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ETERNITY

I saw Eternity. In form 'twas as a child
With clear fresh lips and wonderful deep eyes,
And everlasting childhood on its face. And wise
And tender was its look towards far-off skies
Through me and beyond me. Yet methought It smiled.

I saw Eternity. And 'twas a dreadful face
That knew all sin, all suffering and reckoned them as naught.
All joy, all hope, all love that men or angels wrought
It knew and knew them as a swift keen thought—
A light, a shade of no abiding place.

I saw Eternity. Most glorious its features,
Most wonderful Its beauty was and power.
Methought It measured all man's triumphs hour by hour,
As the long pregnant years budded and burst in flower
And faded, the great Ideals of all Earth's striving creatures.

It was God's face. I saw not yet I saw.
The stars shone through It yet more real than they
It did persist. Its loveliness was of the flowers of Day,
The Day flowers that bloom as ages pass away;
Or mystic wonderments of Nights when moon and stars hold sway.
The beauty of inexorable, living, glorious Law.

It had the youngness of Spring upon its brow,
Of all the Springs that break on all the Worlds of Space.
White wings of thought made cloudy that great Face
That knew no age yet caught all years, all times, all aeons and set
their place
In one great consummation of Eternal Now.

I saw Eternity. In face 'twas as a child,
Supernal, dreadful, overwhelming—yet methought He smiled.

Vancouver.

Ernest P. Fewster.

NEUTRALITY

The earnest desire which appears to exist in many quarters of the T. S. to-day to maintain the strictest neutrality for the Society on contentious questions is an altogether laudable one. Unfortunately, there exists with the desire for neutrality a very hazy and at times completely mistaken idea as to what neutrality is and what it emphatically is not. Therefore the writer makes no apologies for presenting these few simple ideas which, obvious as they will appear to some, have clearly not been taken fully into consideration by others.

In the first place, while neutrality is the essential prerequisite of balanced judgment, it must always be remembered that there comes a time when it ceases to have any meaning. For example, a judge in a court of law is a neutral and might well be taken as a symbol of neutrality particularly applicable to our Society at the present time. Witnesses are clamoring with their biased evidence; clever counsel are putting the best face of their own evidence foremost and at the same time are endeavouring to suppress the evidence of the other side. The judge takes no side; he is neutral. He allows no one side any arbitrary privilege or advantage over the other, neither will he obstruct or prevent the presentation of the evidence of either side. His one object is to get at the truth. The only rules laid down by him or on his behalf are those dictated by ordinary human dignity and fairness. So far as he is concerned, the case will stand upon its own merits, and the fact that the learned Mr. So-and-So appears as counsel for one side means nothing to the judge. Only the facts and the evidence that the learned Mr. So-and-So produces from his witnesses have any weight. Up to this point, then, the judge is absolutely neutral, but when the evidence is all before him and the facts are fully ascertained, his neutrality is at an end. He now pronounces judgment and at the same time takes sides unequivocally with the right and condemns the wrong to the fullest extent of his wisdom and the weight of the evidence. In dealing with a convicted wrongdoer, neutrality

has neither place nor meaning. So much for this phase of neutrality.

A second idea which must be emphasized is that neutrality is a positive and not a negative attitude. It may well be found, for example, that the principle of neutrality must be fought for by the neutral just as strongly as a champion fights for any other principle. In 1914 Belgium, small and relatively weak, fought heroically and desperately with all her force to maintain her neutrality. She fought to keep out an aggressor who said, with cunning plausibility, "Now, do please be neutral. All you have to do is to keep still and let us march over and use you for our own purposes. If you are so wicked as to become unneutral and resist us, then we will kill you." We have listened to almost exactly the same argument by certain organizations in connection with the T. S. "No, do please be neutral. All we want is to use your Lodges, your organization, your good name and the influence of the Theosophical Society for our own ends. If you are so wicked as to become unneutral and resist us, the Masters will be very angry with you."

Neutrality, as little Belgium knew, does not mean emulating a door-mat for the convenience of all and sundry. It means vigilance at all times, and may mean fighting, first, to keep out invasion, and, second, to secure equal privileges and consideration for all sides. One might aptly change a famous dictum to read "The price of Neutrality is eternal Vigilance," for it is the exact opposite of the sentimental and easy-going complaisance which is sometimes mistaken for it. Certain types of people and organizations are skillful at trading upon and exploiting the well-meaning but unthinking good nature of other people from whom they desire a benefit. These latter are easy marks because they are mentally too lazy and emotionally too soft to resist invasion. And to make themselves feel quite comfortable and happy about it all, they pretend they are exercising a virtue called "toleration," instead of being thoroughly ashamed of their treachery to themselves, to their organization and to the principles for which it stands.

I would ask how much "neutrality" should the T. S. display towards another organization, for example, which is trying to invade, permeate and steal its life from it? How much "neutrality" did H. P. B. display in her fight for the principles for which the T. S. stood against other persons and organizations which were endeavouring to destroy or absorb it? She herself said, "If the false Prophets of Theosophy are to be left untouched, the true prophets will be very soon—as they have already been—confused with the false. It is nigh time to winnow our corn and cast away the chaff. . . ." This, I suggest, makes particularly good reading at the present time.

The apprehension of the idea of neutrality requires some mental effort and a little spiritual insight. As members of the T. S. it is our duty to see that we do not fall into traps dug for the mentally unwary and the spiritually asleep. Let us, therefore, be neutral while forming our judgments, but strong and courageous in giving effect to them. Above all, let us never forget that there is absolutely no connection between Neutrality and Complaisance.

A. L. Crampton Chalk.

INNOVATIONS

Those things which have long gone together are, as it were, confederate within themselves: whereas new things piece not so well; but though they help by their utility, yet they trouble by their inconformity. Besides, they are like strangers, more admired; and less favoured. . . . It is good also not to try experiments in states, except the necessity be urgent, or the utility evident; and well to beware that it be the reformation that draweth on the change; and not the desire of change that pretendeth the reformation. And lastly, that the novelty, though it be not rejected, yet be held for a suspect; and, as the Scripture saith, "that we make a stand upon the ancient way, and then look about us, and discover what is the straight and right way, and so to walk in it."—Francis Bacon.

THE MYSTIC CITY

By MRS. WALTER TIBBITTS

Author of "The Voice of the Orient;" "Cities Seen;" "Pages from the Life of a Pagan: A Romance."

(Continued from page 46)

After the extraordinary experiences of white occultism before narrated, a severe trial was, of course, sent by the dark powers. It came about eighteen months after my entree into the life spiritual, the meeting with my guru. As a result the faculty of clairvoyance was bestowed for the first time in this life. Hitherto I had remembered, on waking, persons and places seen during the night, as one remembers what occurred yesterday. Now, in full waking consciousness—I saw, as in living pictures actually then before me, places and persons hundreds of miles away.

The faculty of clairvoyance is theoretically widely known. Everyone has heard of "second sight." Mrs. Campbell Praed has described it as well as anyone. Pictures, as she calls them, are thrown on to the closed eyelids, as in a cinematograph, in natural colours, of events taking place elsewhere in the past, present and future. I would rather describe it as like looking into the view-finder of a camera or through a telescope. The view varies in nearness and relative size from a wine-glass top to a soup-plate. Many persons have the rudiments of this faculty, see scraps and bits of the astral plane at times.

The rationale of the phenomenon is that everything exists and transpires first in the akasha, or ether. The common or garden world is only a coarse replica of this. It is the Architect's Plan of the Universe, the Thought of the Logos, Plato's World of Ideas. Events happen there months and years before they occur in physical life. I myself have observed events three and a half years ahead of their occurrence in the earth life.

The intricate problem of how far this mysterious Book of Plans reacts upon Free Will, I have not the time nor the talent to cope with here. Briefly, it has been told me that though we are "free" to choose,

the Architect knows beforehand what our choice will be. He knows—HE knows!

Yet we have absolute choice. For we are each one his own architect. By our thoughts and wishes and intentions we are daily and hourly manipulating the akashic essence, which, with a terrible pliability to our ideas, moulds, according to them, the iron course of future events. Man is master of his fate!

Some people get these glimpses when they are going to sleep, others just after waking up. Their connection with sleep is that when the brain is quiet, the ego, or spirit, is able to impress upon it the memory of its musings over the Book of Plans.

But my experience is that this faculty of "seeing" is not only not of the slightest use, but of the very greatest danger unless the candidate for knowledge, who has earned the gift, keeps in the closest touch with his guru afterwards. The dark forces use the gift of clairvoyance in an aspirant and pervert it for their fell purposes of delusion, if they get the chance to do so.

The candidate receives this gift by the blessing of Mahadev. The Third Eye is the reward Shiv sends for sacrifices made for Him.

When studying medicine in London we used to learn of the pineal gland in the grey matter of the brain. Our lecturer, Dr. Haliburton, was considered one of the very first physiologists of his day. His theories were always accepted by our examiners as settling vexed questions. This matter of western science admitted that he knew nothing of the functions of the pineal gland in the human body. He said it corresponded to the third eye still found in some fishes and reptiles. He said that the ancients called it the "seat of the soul," but that modern physiologists were at a loss as to its functions.

It was only after arriving in India and meeting the guru and entering the outer courts of Mahadev that I learnt that, if not exactly the "seat of the soul," the pineal gland is the organ of the soul's vision, of that extended sight which comes to the yogi at a certain stage—a comparatively early stage, of development and opens to him the gate of the Unseen World.

Thus problems which flabbergast western science are solved in the A B C of eastern science.

A new world opens to the determined investigator.

The possibilities are more tremendous than those of America to Columbus. Words are weak before the fascination and enthrallment and awe of the aspirant when the astral light first appears behind the curtain which in everyday life literally screens the Other Life, and breaks it up. The veil may shrivel before that light like a scroll. Or it may roll up or down exactly like a drop-scene at the play. In any case the result is the same. There glows the fairy picture, the dainty colouring—the life and movement of the astral world.

To explore this new continent the observer need never leave his couch. The impedimenta in his path are the faults of his own nature. He is his own enemy. If he can overcome himself all things are his in heaven and earth. Advanced occultists can observe any person, place, or thing, in past, present, or future on this planet, simply by focussing their attention on what they wish to see or hear.

By thought power they can even communicate with other planets and observe events taking place in them. This is the meaning of a statement in the Chhandogyanishad. This is one of the most mystical of the Upanishads. The Upanishads are the most sacred part of the Ved. The Ved is the foundation of the Hindu Religion. The statement appears the wildest nonsense to the profane. It says that the whole universe—sun, moon, planets, etc.—are in the heart of man! The initiate knows that the etheric cavity in the human heart is referred to. This vibrates with the ether of the universe. By means of these vibrations the Adept can perceive what is happening in the stars. The Jivanmukta has all our solar system in His consciousness.

Thus I obtained additional proofs that H. P. B.'s Masters are men living in physical bodies—though these are more ethereal than ours. Not only have I seen H. P. B.'s Master M. with one whom I know intimately as a man living in the outer world, but I have seen clairvoyantly the very house that He lives in. Here again I have the great-

est pleasure in corroborating H. P. B.'s statement that He lives in a green mountainous valley. I have also seen him worshipping the sun with His pupils amidst the same scenery.

Those who were present at the Theosophical Convention in Benares in December, 1898, will never forget what occurred when the late Colonel Olcott was speaking of Helen Blavatsky. "The poor old woman, she sat at her desk—" he faltered and burst into tears. At that moment the hall was vibrating with an Aura whose magnetism made us feel all earthly things of no account. One Unseen was standing beside the Colonel. I ascertained afterwards that a disciple, then acting as General Secretary to the Indian Section, had asked Him to come to the Convention.

At this time my progress was rapid and therefore I was continually attacked by the dark forces. Angry at my temporary success against their wiles, they would attempt to frighten me during sleep. By the use of mantras (Sanskrit invocations) it was always possible to get rid of these attacks on the body. Alas! not so easy is it to combat the terrible subtlety and power of their illusions on the mind.

At this time, also, came the most remarkable experience of all. I was sleeping on my own verandah at Kampti, Central India. My guru was then seven hundred miles away. She roused me from my sleeping body—as she had done so often before, but this time she took me from this planet altogether. Lying in her arms, she propelled me up and up and out into space. The night, like all Indian nights, was a beautiful electric blue. We rose, in great sweeps, by my guru's power, higher and higher, in even, regular motion, until, looking up through the dark blue vault, I saw a big red ball hanging above us. It was for This we were making. But the human brain is so poor, so limited an instrument, it cannot record these glorious experiences of the spirit. Next morning I remembered nothing more.

Long afterwards I ascertained that our goal that night was the real Shiv Temple, Only advanced occultists of either side have the privilege of access. Only my guru's surpassing love and insistence had

brought me there. It is formed by the body of Mahadev, and is as a hundred suns. His Voice in blessing is as a thousand thunders. Our solar system derives its light from This. It is of the red light proceeding from the God that the prophet Daniel wrote:

"His face was as the appearance of lightning and his eyes as lamps of fire, and his arms and feet like in colour to burnished brass, and the voice of his words like the voice of a multitude."

This vision of Mahadev came to Daniel beside the Tigris after three weeks of austerities.

"I ate no pleasant bread—neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled."

He continues that he alone saw the vision.

"For the men that were with me saw not the vision; but a great quaking fell upon them, and they fled to hide themselves. So I was left alone, and saw this great vision, and there remained no strength in me. Yet heard I the voice of His words; and when I heard the voice of His words then was I in a deep sleep."

All appearances of Mahadev in other Temples are reflections or shadows of This. The radiance is full of Lotus flowers. Bathed in that bliss the fortunate devotee, and not a dozen people from the outer life of this planet have access, sees whatever aspect of Shiv he wishes, whether as the great Yogi, or as Durga, or the Lingam, so the God appears to His worshippers, whether of the Right or left hand Paths, the white or black powers respectively, for He created them both.

Now it is the office of the Guru to lead us to the God. As to the worship of the Trinity, in our group of occultism we are all Shivites. When a soul has entered upon the return path of involution back to the Supreme, it passes always under the patronage of Mahadev. The soul even may not know Him by this name. It may think it is worshipping Shri Krishna, or the Buddha, or Jesus Christ. Mahadev will assume these forms according to the wish of the devotee. As to the worship of Vish-

nu, He is usually worshipped in His incarnation of Shri Krishna. But of this, as a Shivite, I know nothing: except that it is much more difficult to attain wisdom under the other two aspects of the Trinity. Mahadev is the easiest God to worship. He responds more readily than any other God to worship done for Him. Once He was in the jungle with Durga when one by accident showered down leaves upon His head. The great God accepted even this chance homage done to Him. A shikari (hunter) came to the end of his day's hunting without a single kill. Night came on and he was far from home. He climbed into a bel tree to avoid wild beasts. As he lay amongst its branches tears splashed down at the thought of his starving wife and family. These fell upon the bel leaves, broke them by their weight, and carried the leaves downwards. But Mahadev and Durga were in the jungle that night and seated beneath the bel tree. Devas came down from above and carried the soul of the shikari to Devachan (heaven). And when someone asked why a low-caste man was led to the throne of God, the Almighty replied, "He worshipped Me with bel leaves and water!"

Thus through the mercy of Mahadev there is hope even for the weakest worshipper.

(TO BE CONTINUED)

* * *

"Thus," H. P. B. said, "if you are badly taught by me or incited thereby to do something wrong, you would go on after my death and sin through me, but I should have to hear the Karma. Calvin, for instance, will have to suffer for all the wrong teaching he has given, though he gave it with good intentions. The worst — does is to arrest the progress of truth. Even Buddha made mistakes. He applied his teaching to people who were not ready; and this has produced Nidanas."—S. D., iii.

* * *

Everything in the world is governed by analogy; the law that governs the atom is the same that governs the man, and the law that presides over the evolution of man is identical with the law that rules the Universe.—Elias Gewurz.

THE SECRET DOCTRINE

Space forbids us to say anything more, and this part of the "Secret Doctrine" has to be closed. The Forty-nine Stanzas and the few fragments from the Commentaries just given are all that can be published in these volumes. These, with some still older records—to which none but the highest Initiates have access—and a whole library of comments, glossaries and explanations, form the synopsis of Man's genesis.

It is from the Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of esoteric antiquity upon geology, anthropology, and even ethnology. We will endeavour in the part which follows to establish a still closer metaphysical connection between the earliest races and their creators, the *divine* men from other worlds; accompanying the statements proffered with the most important demonstrations of the same in esoteric Astronomy and Symbolism.

In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's-eye of the mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV. will be almost entirely devoted to Occult teachings.

The duration of the periods that separate, in space and time, the Fourth from the Fifth—in the historical or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian ages—marked at certain periodical epochs by the most terrible cataclysms—too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down

to the present times; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master of this earth—is not for the writer to say. Most probably they have, and such is our own personal conviction. But if so, this knowledge is only for the *highest* Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more.

But even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present globe and its human races must have been born, grown and developed in this, and in no other way.

Note.—The word “historical” is used, because, although historians have dwarfed almost absurdly the dates that separate certain events from our modern day, nevertheless, once that they are known and accepted, they belong to history. Thus the Trojan War is an historical event; and though even less than 1000 years B.C. is the date assigned to it, yet in truth it is nearer 6000 than 5000 years B.C.—The Secret Doctrine, II., pp. 437-8 (456-7). * * *

The Mathematician without spirituality, however great he may be, will not reach Metaphysics; but the Metaphysician will master the highest conceptions of Mathematics, and will apply them, without learning the latter. To a born Metaphysician the Psychic Plane will not be of much account: he will see its errors immediately he enters it, inasmuch as it is not the thing he seeks.—Secret Doctrine, iii. 540.

EDUCATION

Many examples may be put of the force of custom, both upon mind and body. Therefore, since custom is the principal magistrate of man's life, let men by all means endeavour to obtain good customs. Certainly custom is most perfect when it beginneth in young years: this we call education, which is, in effect, but an early custom. So we see in languages, the tongue is more pliant to all expressions and sounds, the joints are more supple to all feats of activity and motions, in youth than afterwards. For it is true that late learners cannot so well take the ply, except it be in some minds that have not suffered themselves to fix, but have kept themselves open and prepared to receive continual amendment, which is exceedingly rare. But if the force of custom simple and separate be great, the force of custom copulate and conjoined and collegiate is far greater. For there example teacheth, company comforteth, emulation quickeneth, glory raiseth: so as in such places the force of custom is in its exaltation. Certainly the great multiplication of virtues upon human nature resteth upon societies well ordained and disciplined. For commonwealths and good governments do nourish virtues grown, but do not much mend the seeds. But the misery is that the most effectual means are now applied to the ends least to be desired.—Francis Bacon.

* * *

It can be said without fear of contradiction—or rather—without possibility of disproof—that Theosophy is the most catholic system of thought and study in the world. Its thesis of life embraces the whole of material Science, all Religions, and every movement towards general betterment that has place in the activities of mankind, the world over. One and all of these fall into their logical and essential place in the interpretation of that wonderful programme, the Evolutionary Plan of Deity. Hence its intellectual charm to students, apart from the impulse towards general charity that follows from its acceptance. . . . —Papyrus, March.

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OFFICIAL NOTES

Secretaries are once more requested to examine all application forms before they are sent in to headquarters, and to see that the instructions have been followed in filling them out and signing them. Instructions are plainly given in connection with each blank space, but quite a number have to be returned for correction or completion.

* * *

Mr. A. S. Winchester, the barrister who was selected by the Government of Ontario to report on the official counting of votes at the election carried on under the proportional representation system at Winnipeg, has kindly consented to superintend the counting of the votes for the election of our General Executive. He has appointed the evening of Friday, 23rd June, for this purpose. Mr. Kartar Singh, Toronto Lodge; Mr. Walter Cotton, West End Lodge, and Mr. James A. Wallace, Annie Besant Lodge, are the scrutineers.

* * *

It is little wonder that politics are thought to be in need of medical attention when the people who are responsible will

not vote. Even in our Theosophical elections only a mild interest is displayed. At time of writing, when only ten days remain till the close of the poll, not more than one in three ballots have been returned. In our first election 495 ballots were cast. Last year still fewer, 472. This year may show a further diminution, but if this notice is in time to stimulate the zeal of any laggard voter we trust that his ballot will be mailed at once.

* * *

Copies of The Secret Doctrine, three volumes and index, may be had from Mr. McMurtrie, 65 Hogarth Avenue, Toronto, for \$17.50, post free. The Secret Doctrine Abridged, by Katherine Hillard, may be had for \$3.50. The Key to Theosophy, London edition, \$2.25, or Los Angeles verbatim reprint edition, \$2.75, may also be had. Mr. McMurtrie has received a supply of the last Adyar pamphlets, ten cents each—Universal Applications of Doctrine, by William Q. Judge; The Nature of Theosophical Proofs, by Annie Besant, and The Objects of the Theosophical Society, by Bertram Keightley. Also Mr. Ernest Wood's Character Building, 30c.

* * *

There promises to be a regrettable number of lapses this year, though not as many as last year, owing to non-payment of dues. It should be remembered by the local Lodges that they are responsible for their own membership under the Constitution. If a member does not pay his headquarters dues, the Lodge should see that the amount is sent in, unless the member signifies his desire to drop out. A member kept is a member gained. The lapses last year were 137. This year the lapses stand at 83, and it is to be hoped that this number will be reduced before the end of the year. Only those who are on the roll at June 30 are counted during the following year in the Adyar rolls, or are entitled to vote in elections of the General Society. A lapse of ten per cent., which 83 suspensions represents, is considerably below the 15 per cent. which had been the rule for some years past. It can be reduced to not more than five per cent. in the coming year by the attention of the Secretaries and the care-

ful interest of the members in general. The T. S. in Canada can easily cross the 1,000 mark in the next twelve months, but the effort should be to obtain members who are informed as to the real aims of the Theosophical movement, who will be so familiar with the principles of The Secret Doctrine that they will not be shocked at the diversity of views held by other members, and who will be so independent in their sympathies and judgments that they will not feel inclined to resign when they discover that their own opinion and their own efforts must be relied upon to carry them to the ultimate goal. They should be warned that in joining the Society it is not to help themselves, but humanity should be their object, but they may be assured that what help they render will be recompensed to them abundantly.

MR. D. N. DUNLOP

Another of the old and one of the ablest members of the Theosophical Society has resigned in the person of Mr. D. N. Dunlop, lately of the Executive Council of the T. S. in England and Wales. Mr. Dunlop began in Ireland with the Dublin group, which was responsible, as may be read in Ernest Boyd's volume on "Ireland's Literary Renaissance," for much that is most valuable in that movement. He contributed to the Irish Theosophist, as did his wife, Eleanor Dunlop, whose graceful pen is regrettably inactive. He spent some years in America twenty years ago during the "black magician" period, which appears to be upon us once more, and went to England with the Westinghouse Company. He has been Secretary for the British Electrical Amalgamated Manufacturers' Association for many years, and an influential business man in London.

Throughout, his devotion to Theosophy has never failed. Nor will it, unless character is a snare and a delusion. He leaves the Society because he thinks, in spite of official declarations, freedom of opinion is not permitted, and that even the leading members of the Society are unwilling to have anyone think otherwise than as they dictate. He says this in direct fashion and uses names as some of us have no desire to

do. Many members are under the terror of these threats that "the goblins will get you if you don't watch out," but of course no real Theosophist cares a straw for such bogies.

A more serious indictment Mr. Dunlop makes is that all those who disagree with the official attitude are accused of "venomous hatred," when all that those so accused wish to do is to get at the facts. Why we should call names or fear facts is difficult to understand, especially in a Society whose motto is—"There is no Religion Higher than Truth." If any member of the T. S. in Canada feels anything like a "venomous hatred" for a fellow-member or for anyone else, merely because that person disagrees with him about another person, or about some doctrine or teaching, he may be sure that it is not Theosophy that inspires such a feeling. Our Constitution guarantees us "the right to believe or disbelieve in any religious system or philosophy, and to declare such belief or disbelief without affecting his standing as a member." Those who cannot subscribe to that view should reconsider their position. No one wishes them to change their own views, but they must learn to be tolerant and charitable.

We have endeavoured to avoid personalities in the Canadian Section, and this is all the more necessary in a time when personalities seem to be the sole consideration in the movement in general. Let us continue to stick to the consideration of principles, and base ourselves on the universality of their application. What is sauce for the goose is sauce for the gander. What is wrong in one cannot be right in another. The principles of the Secret Doctrine admit of no exceptions. Those who think that the application of principles can be escaped, or that Karma can be rendered ineffective by any kind of hocus-pocus, have an opportunity for still further reconsideration. We are surrounded by psychic revelations, all of the most fascinating, seductive, and to the studious and balanced mind, the most absurd description. In the midst of all this we have unexampled opportunities to use our discrimination, our intuition, or whatever faculty we place dependence in, preferably common sense, and

thus show that the Secret Doctrine has not made madmen of us, but helped to create in us clean hearts, and to renew a right spirit within us.

We have lost a large number of valuable members because, as Mr. Dunlop says, "the field of service of free and independent members is restricted in every direction by the attitude of those who use their 'freedom' to circumscribe every influence but the one." So he retires, as many before him have retired. But if those remaining behind can see no more in their retirement than an opportunity to class them as black magicians, or some folly of this description, then the public will be fully justified in regarding the action of those who retire as wise and sensible. It is about time that we ceased to act like children in a nursery, who won't play if they cannot dominate the game. It is true we are immature souls, but let us hope there are enough of us beyond that stage in Canada to hold together in spite of some differences of opinion and much ignorance of what we are supposed to be trying to learn—Wisdom.

A. E. S. S.

AMONG THE LODGES

Ottawa Fellowship Lodge writes: The Rambling Club held their first outing on Saturday, May 13th, at Chelsea Falls. Amidst nature, clothed in her richest colours and in the brightest sunshine, we all spent a most happy day together, that shall ever live in our memories as a day of days. We have decided to give up all our indoor meetings for the summer and invigorate our lives by the open-air life, and thus strongly develop our inspiration for a great period of public activity when Jack Frost visits us again.

* * *

White Lotus Day was celebrated by Montreal Lodge at the home of Mrs. Mallison, owing to the Lodge Room having been given up for the season. Letters of incorporation have been issued by the Province of Quebec to the 'Montreal Lodge of the Theosophical Society in Canada, Incorporated,

ated," and on April 25th a special meeting was held to elect officers according to the law and commence operations under the new letters patent. The object of the incorporation is to obtain new and permanent quarters. Enquiries can be made during the summer by visitors in Montreal by telephoning Mr. Griffiths at Westmount 1748.

* * *

The few Theosophists of Salmon Arm, B.C., very much appreciated having Mr. B. P. Wadia with them on Easter Sunday. The event had been well advertised, with the result that his splendid lecture, "The Commonwealth of the Future: the Brotherhood to Be," was delivered to a large and attentive audience in the afternoon. At the close of the lecture Mr. Wadia spoke earnestly on the subject of Theosophy to those who were especially interested, and it is hoped these public addresses will be the means of creating some activity along Theosophical lines in this community. In the evening Mr. Wadia and his secretary, Mr. Bekins, were entertained at the home of Mrs. Doberer, the Secretary, where he met the few members of the society, who enjoyed an intimate talk on Theosophical subjects till the train was due.

* * *

Julian Lodge, Vancouver, recently passed a resolution affirming its loyalty to H. P. B. as messenger of the Masters, and its conviction that "The Secret Doctrine" is the most complete and authoritative exoteric statement of Theosophy at present available.

* * *

White Lotus Day appears to have been celebrated generally among the Lodges, though reports of many meetings have not been sent in. The Vancouver Lodges had a joint celebration, at which an address was delivered by Mr. A. L. Crampton Chalk, which we hope to publish. The Toronto Lodge held its thirty-first observance of the day on Sunday, May 7. On the same day the General Secretary addressed the London Lodge on Madam Blavatsky and Her Message.

FELLOWS AND FRIENDS

Mrs. Besant is expected to be in Australia this month. She has expressed her disappointment not to be present at the Australian Convention, but her presence in India during the disturbed period seemed more important. A resolution of confidence and loyalty to her and her chosen counsellor was carried by the Australian Convention by a vote of 6 to 15.

* * *

Mr. Lionel Stevenson, who has recently joined the Julian Lodge, has been awarded the annual prize for poetry in the Vancouver University, where he graduated this year. Mr. Stevenson's work possesses much distinction, and as the future of poetry lies among the Theosophists and mystics generally, we may anticipate work from him in the Canadian literary field.

* * *

An Atlanta, Ga., correspondent writes: "I have just been reading the General Report of the 46th Anniversary and Convention and I am greatly pleased with the report of the T. S. in Canada. The Atlanta Lodge has a membership of about 74 and is very progressive. Will you kindly send me sample copy of The Canadian Theosophist and oblige An Old Brant County, Ontario, Boy. Thanking you in advance and wishing you all prosperity."

* * *

Mrs. Maude Lambart-Taylor, who was expected to visit Canada next season, beginning at Winnipeg and working west, has arranged with Mr. Rogers, National President of the American Section, to make a tour through the United States and out to Los Angeles, returning by San Francisco. While we regret the loss of the opportunity for ourselves, we must congratulate our southern neighbours on having awakened to the possession of such a competent exponent of The Secret Doctrine. Her Canadian friends will also be glad to hear that Mrs. Lambart-Taylor has so far recovered her strength as to undertake such an extended trip. We feel that she represents the Dominion in a very direct way, since she came into the movement through her residence in Canada.

CORRESPONDENCE

QUARTERLY LETTER FROM THE VICE-PRESIDENT

Sydney, April 24th, 1922.

This letter is written from Sydney, Australia. A party of us, including my wife and myself, Mr. Krishnamurti and his brother, Mr. Nityananda, Miss Annie C. Bell, Miss Marie Poutz and Mr. F. Kunz, left Adyar in March. The President was to have accompanied us, but had to postpone her journey because of the political situation in India. She is, however, leaving at the time I am writing this, and is expected in Sydney on 9th May.

Since the return of Adyar residents from Benares, several "roof meetings" were held at headquarters. Most of them were taken by myself, but there were a few meetings organized by Mr. Krishnamurti; several of our members from various sections delivered addresses describing the Theosophical work in their National Societies. Mr. and Mrs. J. H. Cousins, who had just returned from Burmah, described the work in that land, and at a subsequent evening Mr. Ralph Christie spoke on Scotland, Mrs. Maude Sharpe spoke of work in England, and Mr. Warrington on the American work. Miss Dorothy Arnold, who was leaving Adyar for Japan, was to have spoken before she left on the work in France, where she had been closely associated with the French General Secretary's work.

Just before I left, various committees were appointed of residents at Adyar to help in the smooth working of the various departments. Advisory committees were appointed for Leadbeater Chambers, Laundry and Dairy, and also a Library Committee, a Museum Committee, a Sanitary Committee, in addition to a committee already appointed a year ago for the Bhojana Sala and Indian Quadrangle, where many of the Indian residents live. An activity in which I have been interested for several years has at last taken final shape, and this is the Co-operative Society for employees of the Estate. Many of the employees are constantly in need of petty loans, and we have thought it best to or-

ganize for them this Co-operative Society so that they may manage their personal affairs on a co-operative basis. The departments of the T. S. who employ the employees guarantee payment of their monthly dues, and the same guarantee is given by the residents with reference to such of their personal servants as are members of the Co-operative Society. This society is part of a series of Co-operative Societies under the management of the Government. A second Co-operative Society, the "Theosophical Workers' Co-operative Society," has also been started for the benefit of the Theosophical workers at Adyar.

My party arrived in Sydney the day before the Australian Convention began. Under the rules of our Constitution, I presided as Vice-President. Except for the last meeting of the convention, which was of a controversial nature, all the other meetings were full of enthusiasm and harmony.

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The President's visit to Australia will only be a short one. I hope in my next letter to give you particulars of the work done by her when she is with us.

C. Jinarajadasa.

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Editor Canadian Theosophist: By featuring the letter of one member of the T. S., an erroneous idea is given to outsiders as to the extent of the correctness and authority of the writer on that particular subject. I write to refute such an idea.

No Theosophist is called upon to accept anything written in any of the three books mentioned—"The Astral Plane," by C. W. Leadbeater; "Ocean of Theosophy," by W. Q. Judge; "Death and After," by Annie Besant—for, as stated by H. P. B., no book can be written without errors and omissions, unless such books were written by Masters, and none of the above three writers are Masters. Neither was H. P. B. when she wrote "The Secret Doctrine."

Therefore, there are discrepancies to be found in all Theosophical books and errors in every one, and it is hardly an object of the Theosophical Society to start searching for minor discrepancies and errors. It is out to preach a great Truth,

and it is intended as a vehicle for eclectic knowledge, or knowledge obtained by joining together all knowledge from any source and making of the whole a grand total—not to put knowledge into several pigeon-hole, "right," "wrong," "partially right," "partially wrong," etc.

Alice R. Hamaker.

90b St. Joseph St.,

Dorval, P.Q.,

June 2nd, 1922.

* * *

Winnipeg, May 15th, 1922.

Editor Canadian Theosophist: At a special business meeting of the Winnipeg Lodge held on the 15th inst., the following resolution was carried unopposed and I was instructed to convey the same to you: "Resolved, that, it being indicated in Mrs. Alice R. Hamaker's letter of April 3rd to the Editor of the Canadian Theosophist appearing in the April issue of that organ, that 'slates' of nominees for the General Executive of the Section have been sent out to Lodges, we, the members of the Winnipeg Lodge, wish to vigorously protest against such action, believing that it is not in accordance with the principles of the Society and against the best interests of the work."—Fraternally yours, Laurance H. D. Roberts, Secretary.

* * *

Editor Canadian Theosophist: As a result of the publication of my communication to you regarding relief of Theosophists in famine-stricken Russia in the Canadian Theosophist, I have the pleasure to inform you that I received the following contributions from your subscribers:

Mr. O. M. Carpenter, Rock Island,	
Que.	\$4.00
Mr. G. A. Love, Redland, Alta.	5.83
	<hr/>
	\$9.83

With this amount one food-draft has been purchased from the American Relief Administration and sent to Russia.

I shall remain obliged if you would kindly publish this receipt of contributions in the Theosophist, which would serve as a formal acknowledgment.

I thank you for your courtesy in publishing my communication, which has

brought some results in an effort to relieve the sufferings of our fellow Theosophists in Russia. — Cordially yours, Mrs. Marie Youshkevich-Sarkar.

39 Seaman Avenue,
New York City,
June 5th, 1922.

We have also received \$4 from the Fellowship Lodge, Ottawa, for this Fund.—
Editor Canadian Theosophist.

“LOWER SELF,” NOT BODY

A question has arisen in connection with the development of the faculties of the student of occultism, whether, when concentration upon the lower self is recommended, the physical body is to be understood. The answer is that the “lower self” is meant as distinct from the physical vehicle. The physical body is not counted in genuine Occultism, or *raja yoga*, and the body is not therefore included in the “lower self.” Body is only the field in which the lower self works, says a high authority. It is the battleground where the lower self fights with passion and ignorance. Hence the concentration is not to be exercised upon the physical body, but upon that which constitutes the lower self, that is to say, all of it but the physical body.

The higher self needs no concentration, because it is always pure, free, unconditioned. It is for this reason that physical practices are not encouraged, for the body dies at the period set, and all the perfections of the body and mere brain are then lost. The reincarnating Ego will have in the next incarnation only the concentrated results felt by the inner nature during the practices of mere bodily yoga.

This is a highly important point for all students to clear up, and many are now wrong upon it. For so long as anyone holds the false mental position—the philosophical formula—just so long will all his efforts and thoughts be diverted to ends which are not desired. This will occur in a subtle manner, hiding itself from perception, but surely producing false conclusions and adding darkness to the original obscurity.

But, on the other hand, it is not meant that we are not to pay any attention to the body and brain. “A sound mind in a sound body” is a maxim used in Occultism as much as in the world, but the rules for governing the body and lower mind are exoteric and all are supposed to know them.

—Suggestions and Aids.

THE EDUCATION OF THE YOUNGER GENERATION

When we consider the great Aryan race of which we are a part we find that it can be divided into a great many different classes, and it seems reasonable that we might make five distinct classes.

First, the class of people who have grasped some of the great eternal truths. They are the idealists, the seers and philosophers. By service, by action, by purity of life and meditation they have disentangled these truths, and yet in their wisdom they feel they have not found all that there is in truth, because no finite mind has ever been able to comprehend it in its entirety.

Second, the materialistic class. These are the people who are living in the throes and depths of materialism. If they get what they need and want in materialism they are content, so will have nothing to do with higher truths and ideals.

Third, the semi-religious class. The man of this class has anthropomorphized his God to such an extent that he thinks He is pleased when he institutes a creed, a dogma, to his own liking and the standard of morality set to please man.

Fourth, the deeply religious class. These have found eternal truths and are very devotional. They think they have found all that there is in truth and consequently have formed a crystallization, a prejudice and intolerance for anything more than they already have.

It seems reasonable that when a soul is born into a race at a certain period that he owes some activity, some service to mankind who are in incarnation at the same time. So if we find it futile to present truths to the materialistic, to the contented semi-religious, or to the crystallized religious there is still a very fertile field

left where the finer idealistic teachings must reach, and it is the fifth class, the younger generation. They have been born under a new sign, the sign of the greater spiritual outpouring, and they are the ones to whom the nobler ideas must inevitably appeal. So these thoughts on "The Education of the Younger Generation" have been gathered together.

Let us take the word "educate"—"to lead," and then the explanation goes on, "to bring up, to instruct, to inform." If this is the deepest and most inexhaustable meaning of education it has not been given its true depth of meaning. Let us look at it from a broader vista and see if we can reach some tangible explanation of this wonderful subject which always has been and is shedding its influence in the world of to-day—and what it shall reflect and shed on the races to come.

In the beginning let us formulate a short concise idea of the purpose of life. What are we? Why do we come here? Where are we going, and what shall we do while we are here? Man is a soul, a divine spark of the ever emanating fire which we sometimes term as God. Man inhabits several vehicles or bodies simultaneously, the lowest the physical form, the next the desire body, the next the mental and then the four higher bodies of the more spiritual nature. We are here to gain experience through the physical living, to weave characteristics from the lessons we have learned, into our permanent self until we become perfect, as Christ said, "Be ye therefore perfect even as your Father in heaven is perfect." We are going to the heaven world and will be at one with the Father when all is gathered in. So we find, after all, that there is one purpose in life, the great purpose of progress, unfoldment, evolution. It is not a selfish purpose, for when one understands it we find that the experience that brings every one to the feet of the Master is the experience of service. So if we are to achieve what the Divine Logos intends us to achieve we must be active.

To bring us back to education again, then education must be the help and assistance of one soul given to other souls in order that they might make their different

bodies fit expressions for the spirit within, for it is by this spirit unfolding that the Christ-like attributes are added to one's spiritual stature and the great Nirvana is reached.

Then to educate a child we must always remember that he is a soul, who having lived before, has knowledge perhaps of a deeper and greater development than our own. We must first seek to help him to the recognition of the fact in nature that he is a soul here to be of service to others as well as to himself and when he has once found himself then to work outwardly through his numerous bodies. The child is to recognize work of all kinds as work for the Master, whether it be high or lowly. It is giving the soul the opportunity for growth and unfoldment and no effort is ever wasted. He must consider that God has a wondrously beautiful pattern for the great universe. Every one has his place to fill and when one soul is left out the pattern does not make the complete and perfect whole.

Play is such an important part in the child's education. Apart from developing the physical, it brings his other bodies into harmonious vibrations with his very soul and it expresses one part of God's great force in exultant joy.

The child's will must be thought of, too. When he has grown to the age of seven or more is it right that we should thrust our will on him? The will is the divine power in man—it is the motive power of all our nature. Let us find out what the true soul of the child is wishing, wanting and trying to express and then help him to express it, in place of forcing our will into him in this way weakening the highest divine power within the child.

One great help to the child is to get him acquainted with the heart of nature. Let him become familiar with the fauna and flora in all their different activities and compositions in all the different countries. Teach him that nothing in the universe is dead matter, that everything is a living organism, every atom permeated with every principle and with the divine life as well, which is ever being sacrificed for the universe. The universe is the garment of God and He is seeking to express

his great love and law and intelligence through every atom of it. When the child has learned this he is then capable of appreciating and loving and considering every kingdom of nature. Finally, let him know that there is only one great force in the world, and that we see it in many many different aspects, and that he must learn the great economy in nature and see that the different forces are always used in a beneficent and not a maleficent way. For, after all, the greatest possible economy that could be thought of is the great economy of nature.

Then there is the old and even new law of cause and effect. It is such an old saying, "As ye sow, ye reap," and yet so pithy. The child will easily learn that when we plant lilies, lilies will bloom, "plant love and love to you will bring the fruit of the seed you sow." It is an easy matter to impress this great law on the young mind, for he can see it in every-fruit that is, from the microcosm to the macrocosm, and finally when these great facts, these great eternal truths, are impressed on the child, and he responds to them from within he will feel like voicing in the words of the Gita:

"Worship given to the Shining Ones, to the twice born, to the teachers and to the wise; purity, straightforwardness, continence and harmlessness are called the austerity of the body.

"Speech causing no annoyance, truthful, pleasant, beneficial, the practice of the study of the Scriptures, are called the austerity of speech. Mental happiness, equilibrium, silence, self-control, purity of nature—this is called the austerity of the mind.

"This threefold austerity, performed by men with the utmost faith, without desire for fruit, is said to be pure."

Hazel M. Garside.

* * *

To help people come down from the clouds and up from the slums, and to establish their feet upon the basis of natural, loving-kindness, is the Herculean labour of every "Child of God" and of every real Master, or Lover of Mankind.—J. D. Buck.

SELFLESS SERVICE

Having then in the midst of turmoil retained or regained control of mind, what must said mind be bidden to perform? "Silence is golden," more especially in the midst of turmoil. This, then, bid thy mind perform—"What indeed! Can I command the wind?" thou wouldst ask. Yea, verily. Now thou mayest be as powerless oftentimes to guide thy mind as thou art to direct the winds, but hear this, pupil: Until thou canst control the mind, thou standest still and thou goest no further forward.

This, then, bid thy mind perform. Seven are the commands. Seven portals open when thy mind obeys.

(1) Question the incoming thought, demand the password or expel the loathesome thing that answers not at once with smile and peaceful intonation, "Selfless Service."

(2) Question the incipient thought thine own mind would generate, and if it be not wreathed in smiles, redolent of sweet odours, true as a sunbeam is straight, loving as May sunshine to the bursting bud, then strangle it.

(3) Having allowed a thought to enter, further question that thought, "Going out from my mind, what effect wouldst thou produce in the minds to which thou wouldst gain entrance, O thought?" And if it answer not, "I bear balm," quench it.

(4) Sending forth a thought, O pupil, withhold not from questioning and enquire, "Whither goest thou, O offspring of my mind?" And if it answer not, "I go to the heart of One and All," recall it.

(5) "O offspring of my mind, why to the heart of One and All?" And if the reply be not, "Because all are part of One and One is whole of all, and him to whom I go is part of Him to whom all go. Going to the lowest I go to Him," then know it will not reach its goal.

(6) Further question, O my pupil, question the speeding thought, "Rememberest thou thy parent, O offspring of my mind?" And if it answer not, "I know thee not," know, O pupil, it will return to thee again.

(7) And, again, O pupil, question the speeding thought, "Whence comest thou, O perfect thought, that I did think the offspring of my mind?" And if it answer not, "From all time have I ever been," know, O pupil, that it be not perfect, but marred by passage through the cramped and loathsome channels of thy mind.

"Beautiful," thou sayest, "but hard of accomplishment." Yet that be thine encouragement, for not to the weakling is the hard task allotted. Further guidance, therefore, look for, and casting away all impedimenta press forward to the task. But, "What impedimenta?" thou wouldst ask. "What more than all can I cast aside?" Dear one of my heart! Awake! Thou yet sleepest, leave thy bed and run, for the goal is far, the dangers great, but their measure is the measure of what thou dost strive to carry with thee. Thou canst take naught with thee, O pupil. Of word and act thou hast left much behind, of thought thou carryest a sorry burden—a sorry burden. Burdened so thou canst not reach the goal; the way is too steep, there are no fords where the river must be crossed, and the current runs strong.

These, then, cast from thee:—

(1) The thought that others e'er do wrong.

(2) The thought that help can come from thee.

(3) The thought that there are any that do not need help.

(4) The thought that a single thought of thine does not help or hinder each and all—for all time.

(5) The thought that an idle thought is not a cloud blinding thee and all from Truth.

(6) The thought, Oh persistent thought, that a thought about self is not a wrong done to thy fellows.

(7) The thought, Oh insidious thought, that a thought going forth from thee, that will excite even the best of thoughts directed towards thee, is not a blot upon the image of the perfected self in the other's soul.

(8) The thought, oh subtle thought, that a thought of thine which fails to lift the vision upward from the transient things of earth to the everlasting realities of being, true, noble, loving thought though it be, is fulfilling in the fullest the possibilities of the service for which thou hast volunteered.

(9) The thought, oh abstruse thought, that the personality, the I, me, mine, element of the individual is but a temporary ever-changing instrument, which the ego fashions for the manifestation of its present powers and the gaining of further powers. Instrument it is, but to thee it must be alone considered in the case of others as a reflection in matter, of the Infinite potential in each ego—a reflection of God's attributes only, ungodly though it may seem. There is not harm or hurt in any force in nature, for all forms of force have their origin and existence in the Logos, and the reflection appears ungodly, not by reason of the nature of the attributes reflected, but by reason of incompleteness and lack of equilibrium.

(10) The thought, oh ten times deceptive thought, O my pupil, dear to my heart but yet far from me, the thought that with duty uppermost in my mind, thou canst perform duty. Duty bids thee perform the Will of the Unknown. What determines the Will of the Unknown? There would be no universe were it not for the Love of the Unknown. Therefore thou canst not know the Will of the Unknown, except love, like unto the Love of the Unknown, so fill, permeate and surround thy whole being that all other attributes are but varying hues of the one white light of love—itsself a ray of The One White Light.

Alphonso Trisoni.

* * *

I am the Ego which is seated in the hearts of all beings; I am the beginning; the middle, and the end of all existing things.—Bhagavad Gita x. 20.

* * *

I am the same to all creatures; I know not hatred nor favour; but those who serve me with love dwell in Me and I in them.—Bhagavad Gita ix. 29.